

39229

SS: 2026

JPRS: 5320

25 August 1960.

TRANSLATIONS FROM CHINESE COMMUNIST
POLITICAL AND SOCIOLOGICAL JOURNALS

RETURN TO MAIN FILE

19991005 039

DISTRIBUTION STATEMENT A
Approved for Public Release
Distribution Unlimited

This material, translated under U. S. Government auspices, is distributed for scholarly uses to repository libraries under a grant/subscription arrangement with the Joint Committee on Contemporary China of the American Council of Learned Societies and the Social Science Research Council. The contents of this material in no way represent the policies, views, or attitudes of the U. S. Government or the other parties to the arrangement. Queries regarding participation in this arrangement should be addressed to the Social Science Research Council, 230 Park Avenue, New York 17, New York.

U. S. JOINT PUBLICATIONS RESEARCH SERVICE
205 EAST 42nd STREET, SUITE 300
NEW YORK 17, N. Y.

Reproduced From
Best Available Copy

Subscribing Repositories

University of British Columbia
Vancouver 8, Canada

Center for Chinese Studies
University of California
Berkeley 4, California

University of California Library
Berkeley 4, California

University of Chicago Library
Chicago 37, Illinois

Librarian, East Asiatic Library
Columbia University
New York 27, New York

Council on Foreign Relations
58 East 68th Street
New York 21, New York

Duke University Library
Durham, North Carolina

The Fletcher School of
Law and Diplomacy
Tufts University
Medford, Massachusetts

Harvard College Library
Cambridge 38, Massachusetts

Center for East Asian Studies
Harvard University
16 Dunster Street
Cambridge 38, Massachusetts

Harvard-Yenching Institute
Cambridge 38, Massachusetts

University of Hawaii
Honolulu 14, Hawaii

The Hoover Institution
Stanford, California

University of Illinois Library
Urbana, Illinois

Indiana University Library
Bloomington, Indiana

State University of Iowa Library
Iowa City, Iowa

Institute for Asian Studies
Marquette University
Milwaukee 3, Wisconsin

University of Michigan Library
Ann Arbor, Michigan

Michigan State University Lib.
East Lansing, Michigan

University of Minnesota Library
Minneapolis 14, Minnesota

Ohio State University Libraries
1858 Neil Avenue
Columbus 10, Ohio

University of Oregon Library
Eugene, Oregon

University of Pittsburgh Lib.
Pittsburgh 13, Pennsylvania

Princeton University Library
Princeton, New Jersey

University of Rochester
Rochester 20, New York

Institute of Asian Studies
St. John's University
Graduate School
Jamaica 32, New York

McKissick Memorial Library
University of South Carolina
Columbia 1, South Carolina

University of Southern Calif.
Library
Los Angeles 7, California

University of Texas Library
Austin 12, Texas

Alderman Library
University of Virginia
Charlottesville, Virginia

Far Eastern Library
University of Washington
Seattle 5, Washington

Yale University Library
New Haven, Connecticut

JPRS: 5320

CSO: 4084-N

TRANSLATIONS FROM CHINESE COMMUNIST
POLITICAL AND SOCIOLOGICAL JOURNALS

[The following are full translations of articles from
the Chung-kuo Fu-nu (Chinese Women) No. 7, Peiping, 1 April
1960 and Chung-kuo Ch'ing-nien (Chinese Youth), No. 7, 1
April 1960.]

TABLE OF CONTENTS

<u>Article</u>	<u>Page</u>
FURTHER IMPROVE STREET COLLECTIVE WELFARE AND SERVICE UNDERTAKINGS AND GO ALL-OUT TO ORGANIZE PEOPLE'S LIFE TO STRUGGLE FOR REALIZATION OF A CONTINUOUS GREAT LEAP FORWARD IN SOCIALIST CONSTRUCTION.....	1
HOW TO COMPREHEND THE PROBLEM OF ORGANIZING ALL ASPECTS OF THE ECONOMIC LIFE OF PEOPLE IN CITIES.....	15
WHOLEHEARTEDLY SUPPORT ORGANIZATION OF THE ECONOMIC LIFE OF PEOPLE IN CITIES -- A NEW EVENT.....	28

FURTHER IMPROVE STREET COLLECTIVE WELFARE AND SERVICE
UNDERTAKINGS AND GO ALL-OUT TO ORGANIZE PEOPLE'S LIFE
TO STRUGGLE FOR REALIZATION OF A CONTINUOUS GREAT LEAP
FORWARD IN SOCIALIST CONSTRUCTION

[The following is a translation of a speech delivered by Chang Yun, Vice Chairwoman of the All-China Democratic Women's Federation, at the National Conference on Worker's Life, 12 March 1960. It appeared in the Chung-kuo Fu-nu (Chinese Women) No. 7, Peiping, 1 April 1960, pages 1-4, 17.]

I

Since 1958 the Chinese people, under the leadership of the Party, have raised high the red flag of the general line and have achieved victory by a continuous great leap forward in socialist construction. The organization of production and life in the cities has become the major task of urban people. A great number of household women and street labor force participate in social labor. The number of women workers in China has increased from about 3 million in 1957 to over 8 million in 1959. Street industries have been flourishing throughout the nation. According to the statistics of 43 large and medium-size cities including Peiping, Tientsin and Shenyang, over 44,000 street industry units have been established in these cities. Of the 1,400,000 people participating in these units, the great majority are women.

Conversion of a large number of women into social laborers to participate in socialist collective production has brought to the fore the contradiction between tedious household labor arising out of individual living and collective social labor. How can such a contradiction be solved? Should women ignore the urgent needs of the great leap forward and their thorough liberation and give up collective social labor to carry on separate tedious household labor? Or, should they actively organize their lives in harmony with the vigorous collective production so as to realize socialization and collectivization of household labor. This will solve the contradiction?

Facts have proved that the former measure is a backward one which will impede the development of production, while the latter is a progressive measure helpful to the development of production and the thorough solution of such

contradiction. Considering this, we have all adopted the progressive measure under the leadership of the Party. In addition, we have followed the principle of active leadership and voluntary participation to mobilize the various forces to promote collective living welfare and social service undertakings. By doing so, we shall realize the socialization and collectivization of household labor. In this way we shall achieve a revolution in our living pattern by adapting to socialist collective production. As a result, street collective welfare and service undertakings attain rapid development and improvement, revealing a new situation of leap forward in the socialization and collectivization of household labor.

Street nurseries, public mess halls and service stations have attained unprecedented progress from the foundation laid over the past few years. According to the incomplete statistics of ten provinces - Szechuan, Hopeh, Liaoning, Heilunghiang, Kwangsi, Yunnan, Kweichow, Shantung, Hunan, Hupeh compiled before the March Eighth festival, there were over 36,000 street nurseries and kindergartens, with 1,400,000 nurslings, 40,000 service stations with 250,000 service personnel, and 20,000 mess halls with over 4 million people taking meals there. Under the leadership of the Party the various local organizations have cooperated in training service workers and promoting comparison, emulation and technical innovation movements. Both the level of service workers and the quality of service have greatly improved. Stimulated by the spirit of anti-rightists and effort-exertion after the Eighth Plenary Session of the Eighth Central Committee of the Chinese Communist Party, collective welfare and service undertakings have greatly advanced in quantity as well as in quality. Local health work has also been closely coordinated with the mass movements, with mass health and Red Cross personnel working in various residential districts, and with workshops and collective living units. During the movement of promoting patriotic health centers for the prevention of disease, mass health workers undertook health work relating to disease prevention.

Following the development of collective welfare and service undertakings, many family women have freely taken various labor positions in socialist construction. This has enabled industrial enterprises to have reliable quartermasters and the working masses to have proper housekeepers, thereby greatly stimulating production. Meanwhile, cooking, sewing, washing and the rearing of children, long pursued within individual households, have become collectivized and socialized.

This is a great social change. The most direct and apparent result of the change has been the liberation of women from household labor to enable them to participate in socialist construction. Through training in collective labor and collective living, women have been able to enhance consciousness, command techniques, pursue studies and strengthen their physical characteristics so as to make important contributions to society and the people. This results in eliminating or mitigating the past inequality of women in social production and living.

The liberation of women is a milestone in social liberation. The great Communist idea is to liberate all of mankind, transforming all human beings, including women into workers. We are extremely inspired to see thousands upon thousands of women who participated in production and service undertakings become skilled workers. Many of them have even become technical experts leading cadres on the production and service fronts. They are model workers and progressive producers. Not a few progressive women have been gloriously admitted to the Chinese Communist Party as members. Many dependents of industrial and commercial proprietors have also participated in street production and service undertakings, greatly advancing their political thinking and hastening the transformation of exploiters into productive workers. Apparently, the development of collective welfare and social services to gradually realize the socialization of household labor is not only essential to the great leap forward in production, but also important in promoting production and thoroughly changing the spirit of women. Such a new situation serves as an important signpost leading to a new stage in the movement for the liberation of women. Consequently, we should base our decision on the appropriateness of an undertaking, on whether it is conducive to socialist construction and the liberation of women. Great efforts should be made to pursue collective welfare and service undertakings to hasten the socialization and the collectivization of household labor.

Our principles of improving the people's welfare are: to first develop production then improve living; to first attain political command then practice material stimulation; to combine production and living and combine political command and material stimulation. In improving the people's living we are following the principle of simultaneously expanding collective welfare undertakings and raising individual income. In the future, we shall gradually promote collective living as the principal living pattern in socialist

society. Organizing the people's living to turn household labor into social economic undertakings will improve the people's living. All those participating in productive work will have their income increased. This is one aspect of improving the people's living. Collective welfare and service undertakings have also played significant parts. They have already been tinged with the Communist idea of distribution according to needs, beneficial more to women, aged people, children, and families with a large number of children but few productive hands.

Organizing the people's living facilitates the mobilization of mass efforts to develop collective wisdom in scientifically and adequately utilizing man power and material and financial resources to arrange supplies and consumption for the people. Besides, it creates the possibility of changing manual labor to mechanized or semi-mechanized work. This will rapidly enhance labor productivity in service undertakings, improve quality and satisfy the increasing needs of the people so that the material, cultural and spiritual life of the people may become richer and more varied and the broad masses of children, future masters of Communist undertakings, may receive better social training. None of these can be realized by pursuing individual family life.

Through persistent efforts of the Party toward educating street residents and promoting socialist educational movements, the organizing of production and living has become their conscious demand. The training of collective production and collective living has further hastened changes in individual living patterns. At present, collective, organized and disciplined living habits and ideas are well established. In human thinking and living a great force has risen breaking up the influence of capitalist thinking and habits and reforming ideas of private ownership and narrow conservatism. Particularly important is the emergence of a thinking force thoroughly eliminating the feudal family-head system and the tradition of according superiority to men and inferiority to women, and instead, universally establishing a comradely, equal, and friendly relationship among the people and democratic harmonious families to promote the liberation of human individualities, socialist consciousness and communist characteristics.

A new atmosphere, has emerged wherein everyone is busy pursuing production, discussing politics, attending to state affairs, caring for collective interests, and reserving the difficult for himself leaving the easy for others. These phenomena mark the penetrating effects of socialist, political and ideological revolution. They demonstrate that the social

superstructure is keeping pace with the development of economic bases. This is not only conducive to the acceleration of socialist construction but is also helpful to the ideological preparation for a transition to communism.

II

Since 1958, when socialist construction was entering a new stage of rapid development, we achieved great success and acquired abundant experience in organizing the people's living. Following rapid socialist economic construction, the street nurseries, mess halls and service stations realized great expansion. Such undertakings however, are still far from sufficient in meeting the needs of production and the people's living either in quantity or in quality.

At present, the various productive undertakings are rapidly developing. Technical innovation and revolutionary movements are progressing vigorously. The people's enthusiasm toward learning is universally running high, and a large number of women are zealously participating in street collective production and learning movements. In order to consolidate such an enormous labor army in production and learning and continue to liberate more women for participation in production we should go all-out to organize the people's living. Only by doing so can women be liberated from household burdens and their labor power be thoroughly released.

To organize production and to organize living are, therefore, two aspects of an indivisible task. Between them is a relationship of mutual adaptability, mutual encouragement and mutual support. Those who have not perceived this relationship will be unable to perform production properly and ensure a continuous leap forward in socialist construction. Consequently, we should comprehend that collective welfare, service undertakings and the organizing of production are not an antagonistic relationship but, on the contrary, resemble the relationship between different parts of a task. They are linked to each other. Without a leap forward in one link, the other link will be unable to leap forward. They should be developed in harmony in order to walk on two legs. This, certainly, will give rise to mutual adaptability, mutual encouragement, and mutual support.

If collective welfare and service undertakings are not adaptable to the rapid development of production, the expansion of industrial and agricultural production will be retarded. Only on the basis of rapid development of industrial and agricultural production can collective welfare and service undertakings be rapidly expanded. The continuous leap forward in the national economy, therefore, not only requires us to push collective welfare and service undertakings to a high tide, but also creates conditions for a leap forward in such undertakings. Following the enlarged scale of organizing and expanding production in cities, the force of starting collective welfare undertakings will gather momentum. Despite this, we should observe the principle of "practicing diligence and thrift in carrying on welfare undertakings" to make detailed calculations and economize the use of funds under the support of industrial enterprises and street productive organizations.

Following the all-round development of organizing production and living, there will be gradual establishment of new residential districts centering on arrangements for production according to urban construction plans. There will be buildings such as kitchens, dormitories, mess halls, nursing rooms, nurseries, kindergartens, commercial shops, and cultural, health and recreational places. This will facilitate production and learning by the masses and enable the people to enjoy more varied material, cultural and spiritual lives. Consequently, we must realize the inevitable trend of such development to mobilize all available force to expand and improve collective welfare and service undertakings. In carrying out this task we demand the organization of household labor toward organizing collective living in all aspects and thence realizing socialization of household labor so as to turn scattered and tedious household routines into collective, large-scale, socialist economic undertakings.

In order to achieve these objectives, the principle of carrying out these undertakings simultaneously by enterprise and state service departments and street residents (including worker's dependents) in cities should be observed. Under the leadership of the Party on various organs should endeavor to expand and improve street collective welfare and service undertakings so as to set up a network reaching every street in cities. This will reveal a greater function in organizing the people's living. In all localities where there are productive organizations there should be collective welfare and service undertakings. Whatever collective

welfare and service undertakings are demanded by the people should be established as soon as possible. Efforts should be made to institute street mess halls, nurseries, kindergartens, and service stations in varying sizes and forms to satisfy as much as possible the different needs of production and work from different quarters.

Then, what are the practical tasks we have to undertake in organizing the living of street residents at the present time?

(1) Vigorously expand, consolidate, and improve street collective welfare and service undertakings.

The rearing of children is directed toward collective rearing. It has a great significance not only in releasing the women labor force, but also provides adequate social training to the next generation in their childhood so that they may become healthy communist successors. At present, we should make efforts to provide facilities for those children who urgently need nursing care, especially for those below three years of age. Then, facilities should be expanded to provide care for all pre-school age children so as to better liberate the women labor power to support production and promote the social education and training of children.

The operation of nurseries and nursing rooms should follow the principle of nurturing children first and educating them next; their safety and health should be ensured. As for the operation of kindergartens, nurturing and education should be simultaneously stressed in order to effect an all-round development of children and to rear a new generation imbued with the communist spirit. The service methods and nursing forms will vary with different localities and different personalities. The leadership of small, scattered nurseries should be strengthened; their facilities and scale should be gradually expanded and their operational level enhanced. Attention should be paid to the development of all day nurseries. We should develop a continuing revolutionary spirit to elevate the level of training in nurseries and kindergartens and to perfect the various relevant systems. Based on the needs and possible conditions, we should make efforts to provide adequate facilities and improve our nurseries and kindergartens, strengthen our health-protecting devices, and cook wholesome meals for children so as to realize a greater leap forward than before. Children must receive better nurturing and education and enjoy a better life than at home.

Street mess halls, service stations and a network of health protection must be universally developed, in order that the problems pertaining to the people's clothing, food, housing, travelling, needs for sewing, washing and mending, and their whole life from birth through aging, sickness to death may be cared for through collective welfare organizations, mutual assistance and self services. In operating public mess halls, we should economize on the use of grain and coal, implement plans for using grain, simplify procedures and improve systems so as to practice thrift and provide varied and wholesome meals and adequate services to the people. In this way, we shall realize the need for sufficient, good, cheap and clean meals as pointed out by the Sixth Plenary Session of the Eighth Central Committee of the Chinese Communist Party. Efforts should be made to develop fully the features of service stations in providing varied service items, expanding service scope and affording convenience to the masses. Moreover, we should extensively establish a mass local health network in coordination with the work of various health organizations.

(2) Vigorously promote the mass movement of technical innovation and technical revolution.

At present, the movement for technical innovation and technical revolution centering on the promotion of mechanization or semi-mechanization has already entered a new stage. Welfare and service undertakings, such as mess halls and nurseries, are important enterprises which rely on manual labor for their operation and possess great potentiality. With the promotion of technical innovation and technical revolution to substitute mechanization or semi-mechanization for manual labor in such enterprises, the social labor productivity will be rapidly increased. In the meantime, such development will rapidly enhance the labor productivity and efficiency of the service undertakings, improve their quality and expand their scope. This will serve to meet the living needs of the people and the requirements for a leap forward in production.

Facts prove that the advent of organized living has created conditions for the promotion of technical innovation and technical revolution and has given rise to urgent demands for promoting technical innovation and technical revolution. There has already been manufacturing of machines for dumping-wrapping, laundry and shoe-making and instruments used in nurseries in various localities. Should we systematically and vigorously promote and pay due attention to each innovation

or invention, there would result universal blooming of technical revolution in service undertakings, startling enhancement of labor efficiency, and great economy in the use of labor power.

We should, therefore, regard technical innovation and technical revolution as important items in our daily work agenda and overcome the conservative thought that cooking, caring for children, sewing, and mending are not susceptible to innovation. We should rally under the unified leadership of the Party to formulate plans, adopt all effective measures, develop a spirit of practicing diligence and thrift and start work on key items which require little man-power and high labor intensity, and enforce the principle of progressing from easy, crude, and simple projects to more difficult, refined and complex ones and from the use of native methods to foreign methods or simultaneous use of both methods to promote technical innovation and revolution. In other words, we should mobilize the masses and vigorously promote the mass movement to hasten the mechanization or semi-mechanization of instruments used in service undertakings and proceed toward automation or semi-automation.

In carrying out collective welfare and service undertakings we are required to propagate many advanced experiences and methods dealing with problems such as nutrition, increasing the extraction of rice and flour in mess halls, and adequate training of children in nurseries. These are all-important aspects of improving the people's living, saving manpower and material resources, and raising service quality. We should give them sufficient attention.

(3) Continue to strengthen the political indoctrination and professional education of welfare and service personnel, and train managing and technical personnel in welfare and service undertakings.

The development of collective welfare and service undertakings toward an all-round organizing of living cannot be realized without a strong professional team. The training of welfare and service personnel is, therefore, an urgent matter facing us now and in the foreseeable future. At present, such a team has already grown to a considerable size. The political and professional level of its members likewise risen rapidly. However, it is still far from what is required. We should broaden our thinking and vistas to look at Communist-tinged collective welfare and service undertakings, attending to both current needs and future prospects. We

should not be content with the current situation. Instead, we should develop a continuing revolutionary spirit to modernize these undertakings.

On the other hand, the masses will voice demands for such undertakings when they observe the improvement in their political, cultural and material lives. Consequently, the training of professional personnel is important in the development of such undertakings. We should enforce a series of "walking on two legs" principles such as the coordination of expanding specialized departments and specialized personnel with the mass movement, the coordination of long-term professional training with short-term training and regular guidance, and the coordination of work universalization with quality improvement. Our objective is to achieve continuous and universal enhancement of the political consciousness and professional knowledge of welfare and service personnel. Besides, we should take a long-range viewpoint and prepare conditions for gradual advancement of nurturing and educational undertakings. In attaining this, we shall assist educational and health service departments to train advanced and medium-grade specialized technical personnel and managing cadres of various welfare and service undertakings.

Classes and departments in various colleges and secondary schools should be increased or started and specialized schools should be founded to train welfare and service personnel in modern scientific practices. Particularly in the field of nurturing and educating children, we should begin to train specialized nurses and educational personnel so as to achieve social fostering and to elevate the work of nurseries and kindergartens to a modernized level. The womens federations in various localities should consult relevant health and educational departments to make plans for increasing nursing classes in secondary and elementary health schools, for junior teachers classes in normal schools, or for establishing specialized schools. They should enroll young girl students with senior grade school or junior high school educations, or qualified on-the-job nursing and educational personnel. They should give them a systematic education for one to five years in order to build up a team of specialized workers with modern scientific knowledge and zeal towards children capable of carrying out practical work. Such specialized schools should be established in various hsien and municipalities according to plans. The higher educational institutions should also draw up plans for training teachers in nursing and child guardian schools.

(4) Expand education for the collectivization of living. The collectivization of living is to turn individual scattered household labor to collectivized and socialized undertakings. It is a great and hard revolution in the pattern of living with great historical significance.

Separate living patterns practiced for several thousand years have inevitably formed a habitual force. Such a conservative habitual force will inevitably become antagonistic to the new collective living pattern, resulting in an acute struggle between them. This struggle may present itself in the relationship among individual people, or may be hidden in the hearts of some people. The rise of this struggle is quite natural and should be dealt with. First, we should actively improve collective welfare and service undertakings and fully develop their superiority to attract voluntary participation by the people in the collective living organizations. It is particularly important that we propagate the merits of collective living and the great significance of collective welfare undertakings to relieve the people from being skeptical about collective living and enable them to be enthusiastic toward it and care for it. Thus, the broad masses may be mobilized to well carry out collective welfare and service undertakings. In other words, there should first be a political command to promote the mass movement.

The peculiar characteristics of city streets are: Working class and the proletarian thinking assume superior positions; workers are susceptible to collective living. But the components, thinking and living requirements of city residents are relatively complex. Thousand year long living habits can hardly be changed within a short period. In addition, the capitalists and the influence of their thinking still exist. At a time when we are mobilizing the women to participate in social labor and organize living, we should, continue to propagate vigorously the superiority of collective welfare and service undertakings and the significance of collective living in socialist construction. This is especially so in relationship to the liberation of women. We shall thus enable the people to cheerfully participate in collective living.

Moreover, one important problem deserves to be discussed here: we should pay attention to the protection of women labor and promote the physical health of women.

To protect women laborers is a persistent principle of the Party. Attending to the protection of women labor

not only promotes the production and the health of women, but also relates to the health and growth of future generations and the proliferation of our race. This is so because women constitute a large labor army on the production front and in collective living undertakings. They are also the fosterers of communist successors. The protection of women labor, therefore, has a very important meaning. We should pay attention to such work, rallying under the leadership of the Party and cooperating with trade unions and labor departments to seriously study the current problems concerning the protection of women labor. We may start with promoting production to adopt different measures in prescribing a system for the protection of women labor in accordance with the differences in work and the physical peculiarities and concrete difficulties arising during the period of menses, pregnancy, maternity and nursing. Those new enterprise units which have not had regulations relating to the protection of women labor and those units which have increases in the number of women workers should promptly take measures. For those kinds of labor which are harmful to the health of women, improvement of safety equipment and work conditions and other necessary adjustments should be carried out.

We should see that women do not undertake heavy work, nor work in evening shifts during the period of menses and pregnancy. We should assure that they are granted leave before and after maternity. In addition, work and rest should be adequately coordinated. Meanwhile we should, based on actual conditions of the various enterprises and communes, make great efforts to improve work conditions so as to achieve the objective of promoting health for production and enable the women workers and women members of communes to develop a lasting spirit in making a larger contribution to socialist undertakings.

III

In order to carry out the above-mentioned task we should, under the absolute leadership of the Party, fully comprehend the current favorable situation, and grasp the three precious instruments: the general line, the great leap forward, and the people's communes to vigorously promote the mass movement and mutual assistance for all-out organization of the people's living and the realization of socialized household labor. Attention should first be paid to the carrying out of the Party's central task. Every effort should be exerted for the undertaking of such a task.

There is only one central task and this is the central task of the Party. To work for the Party's central task means following the Party's leadership. Regarding the street collective welfare and service work, the Party committees, in general, demand that the women's federations establish more nurseries and kindergartens. However, conditions in various localities are different. The women's federations should follow the instructions of local party committees in adapting to actual conditions. In the meantime, we should trust the masses, rely on the mass, vigorously promote the mass movement, and mobilize all positive elements among the masses and welfare and service personnel to firmly combine political work with welfare and service work, and combine the leadership with the masses so that such work may be carried out in a greater, faster, better and more economical manner.

We should further understand that street collective welfare and service work is related to many aspects of our living. It serves to combine organization of the people's production, distribution, consumption and exchange with organization of the people's cultural life. It also serves to unify the national economy. Among the various sectors there should be mutual assistance, mutual support and common development. This requires that trade unions and women federations rally under the leadership of the Party and cooperate with financial and commercial, labor, cultural and educational, health and civil administration departments to proceed with common efforts. We should, based on the prospects of economic development in cities, formulate plans for organization of the people's living. Both near-term and long-range arrangements should be planned so that they may be carried out in order.

The financial and trade departments have been vigorously promoting such work and have already produced good results. They require that the people's associations mobilize the masses to cooperate with them in promoting such work. Consequently, we should strengthen cooperation with them in the future. Trade unions and women's federations are all mass associations. To make overall arrangements and organization of the life of the masses is one of our regular important tasks. To organize street production and living is the principal task of women's federations. Our common responsibility is to combine political work with mass service work, as the link between the Party and the masses, and to educate and stimulate the workers and commune members to make a harder struggle for fulfillment and over-fulfillment of the targets set in the national economic plan for 1960.

Consequently, trade unions and women federations should cooperate. Cooperation between these two groups has been carried out well in the past. Through this conference such cooperation will be further enhanced. In the process of cooperation we should disregard fame and hardships, extol the communist characteristics of caring for the large group interests, and unprejudicedly learn the merits of relevant departments to correct our defects and render mutual support. We should develop an active spirit of bold thinking, bold talk, and bold suggestions.

Finally, I must stress that we should practice political command in all kinds of work. Collective welfare and service work is no exception. Political command is tantamount to the Party's command and also the command of Mao Tse-tung's thought. Mao Tse-tung's thought is universal truth and also a sharp weapon for attaining victories in fighting. We should, therefore, strive to study Marxism, Leninism and Mao Tse-tung's works, raise high the red flag of Mao Tse-tung's thought, and develop a continuous revolutionary spirit under the leadership of the Party to carry out current tasks and take a long-range viewpoint and to struggle for the acceleration of socialist construction and early realization of a Communist state.

HOW TO COMPREHEND THE PROBLEM OF ORGANIZING
ALL ASPECTS OF THE ECONOMIC LIFE OF PEOPLE
IN CITIES

The following is a full translation of an article by Hsin I-chih, Secretary of the Chungking Municipal Committee of the Chinese Communist Party, appearing in the Chung-kuo Ch'ing-nien (Chinese Youth), No. 7, 1 April 1960, pp 4-7.

Organization of all aspects of the people's economic life has been proposed as an important political and economic task and is now actively proceeding. This is a great revolution, because the carrying out of this task will not only promote the development of social production to meet the needs of the collective living of the people, but will also effect a great change in the appearance of the human spirit. It is a product of socialist construction in China now entering a new stage of high-speed and proportional development supported by all the people.

Because of its effects on socialist construction and on the vital interests of the people, this problem, once proposed, is a favorite subject of conversation among people in the urban areas. The youth is most enthusiastic about their life and is particularly interested in discussing it. A series of problems have been proposed in connection therewith. How should we correctly comprehend this problem? The following is my own opinion.

This is a new event

On the basis of developing production, to unify and organize the production, life and education of the urban people, with the masses managing their own lives on the road to collectivism, is a historical product of socialist construction in China entering a stage of high-speed and proportional development. Moreover, it is a new event.

History has shown us that the rise and development of an event has always had an objective rule of its own. Since the great leap forward in 1958, the rapid development of urban industrial production and participation in production

by a large number of women have become important factors in promoting the organization of the economic life of the people in the urban areas. One of the outstanding contradictions in production in the past two years has been the shortage of labor power. How can the problem be solved?

Under the bright light of the Party's general line for socialist construction, the masses armed with the Mao Tse-tung thought, once once having comprehended the fact that "organization is power," have been able to organize production and life (including economic and cultural life). In the case of Chungking, women constitute one half of the city's population. The great majority of the city's residents are dependents of workers. During the great leap forward, they were kept home by household routine despite their insistent requests to participate in China's construction. Therefore, relying on them to organize and arrange the economic life of the urban people will release the women labor power and create a new force for state construction.

Since 1958, organization of the urban people's economic life has resulted in sending 110,000 persons among the street residents in the municipality to state-operated industrial and mining enterprises. In addition, several hundreds of thousands of people have followed the principle of "pursuing local production and service" to participate in production. In this way they rapidly developed street industries and established a large number of small-size factories, street transport teams, and repair teams.

The people know that production and life are inseparable and that development of social production will inevitably give rise to the emergence and development of a compatible form of living. Following the organization of production among residents, there is bound to be collectivization of living. As a result, a large number of messhalls, nurseries, and mutual-aid organizations have been established. Through work in the last two years, a new situation of "every one busy in production and no idler in a family" has developed throughout Chungking. This is a deepening, revolutionary change. Facts have proved that such change has not only directly promoted production and increased the social wealth, but, more importantly, has produced a profound effect on the spiritual conditions of the people. This effect has greatly enhanced the socialist and Communist consciousness of the people and become a motivating force in accelerating socialist construction.

When organized people can comprehend the prospects of Socialism and Communism, their own power, and the truth of liberating the masses by themselves. Among the street residents not only the youth and grown-ups have actively participated in state construction, but, in addition, aged people have been able to find suitable work, relying on the superior characteristics of organization. The aged people have participated in the work of life service stations and rendering light labor according to their own wishes such as providing travel directions to visitors, assisting others to make phone calls, and buying things and arranging household affairs for others. This has certainly provided a useful instrument for socialist construction and has also enriched their life, in late years.

Through organization the work of socialist transformation has been strengthened, and through education and mobilization of various social forms to reform a small number of petty peddlers, handicraft men and proprietors, the road to capitalism has been thoroughly blocked and the problems arising from socialist transformation in cities solved. In addition, through organization of the economic life of the people, bad elements among the people have been reformed. Moreover, landlords, anti-revolutionaries and all worthless persons in society have been directed toward pursuing collective production and life, thus strengthening the mass supervision toward their reform and further solidifying the people's democratic dictatorship.

Through organization a great change has also occurred in "poorness" and "blankness" among residents. A development of production, an increase in income, and advances in living standards have also occurred. The expansion of production has promoted development of cultural and educational undertakings and has raised the cultural and technical level of the residents, making the people more determined in following the socialist road. Take Ch'i-hsin-kang in the middle section of Chungking Municipality as an example. "Relief families" have been eliminated in this district. At a hill slope called Hua-i-po the residents had been very poor, but, since 1959, the average family income has doubled. There were 48 single aged people in this district. They went to homes for the aged in 1959. Moreover, 42 orphans also entered orphanages. Adult illiterates in every street have been eliminated; various political, cultural and technical learning classes have been established in streets, enabling the residents participating in street factory work to learn and grasp the techniques of production. In these localities the people have relied on their own power to achieve conditions of "providing solace for the

aged people, opportunities for the grown-ups, education for the youngsters, and means of existence for widows, widowers, orphans and the disabled," and making every body feel fortunate to live in a socialist era.

Particularly significant is the fact that, through organization of the people's economic life a new relationship of solidarity, friendliness, and mutual assistance among the people has developed. This has created consciousness of making a common pursuit of happiness and enduring common sufferings, and establishing a new moral attitude. Among the masses the collective spirit of socialism and the open and public-minded thought and characteristics of Communism have been greatly developed. For instance, a service station in Shang-hsin Street, South Bank District, Chungking has taken care of the child of a visitor from outside for several months. In addition, some progressive women in this street have volunteered to help young couples with household work without charges.

Through training in collective work and living a great change has occurred in human consciousness. Enthusiasm towards labor, care for collective interests, diligence, thrift and practicing economy have become a social mode. Many of those who formerly disliked labor have even become advanced workers and active elements in various work subsequent to their participation in collective production. Many people who formerly indulged in eating, spreading gossip and avoiding work have become diligent, thrifty economy-practicing and active workers. The situation of quarrelling between mother-in-laws and daughter-in-laws and between husbands and wives has changed while model mother-in-laws and daughter-in-laws and model husbands and wives have continuously emerged.

All these have effected a profound change in the human spirit. It is well known that material and spirit affect each other. The existence of the material determines the form of human consciousness. In turn, the form of human consciousness affects the process of economy. The general line for socialist construction prescribed by the Central Committee of the Chinese Communist Party and Chairman Mao has guided us to accelerate socialist construction and create conditions for a transition to Communism. Organizing the economic life of the people is an important phase in the transformation of an old capitalist city into a new socialist city. Its profound significance should be grasped from the viewpoint of social development. The Chinese youth is a shock force in socialist construction under the leadership of the Party and Chairman Mao and must carry out Communism in the future. Youth is also least conservative and most liable to accept new events.

In going all-out to organize urban economic life as proposed by the Party, every youth should become a strong force in actively promoting new events.

Pursuing work on the organization of production,
life, and education

The scope of the people's economic life is very wide. It includes production, distribution, exchange, and consumption. Moreover, human life includes material, spiritual, and cultural life. In organizing the people's economic life, therefore, there should also be promotion of cultural and educational activities. Since this is a new task, although we have acquired some elementary experience and achieved some results, creativeness is required to effect gradual improvement and achieve the maximum. Facts have proved that organizing the people's economic life must be centered on production and start from production. Production is the basis. Through the organization of production, mass production, life and education may be united and organized. In the case of Chungking, there are following forms and methods:

At present, the residents throughout the municipality are organized to undertake the following six types of production: to repair and manufacture small-size productive instruments; to produce living means, and daily necessities; to produce and process subsidiary food; to undertake repairs in connection with daily living; to organize transport teams to carry on transportation service within various districts; to organize construction and repair teams to render service to various streets and society in general. These teams and factories have proceeded according to needs and possibilities and have followed the methods of centralized or unified control and division of labor.

The principle of developing production by these organizations is to promote industrial and agricultural production for the service of the life of the people, and to fulfill the function of supplementing and repairing spare parts for state-operated enterprises. Thus, they have become a supporting force of state-operated enterprises. Some of these organizations have even become subsidiary shops of state-operated factories or processing units of commercial departments. At present, the development of street industries serves as a strong reserve force for the productive construction army of the State. At the same time, it serves as a school of training technical personnel for state-operated enterprises. Moreover, street industries have proceeded on production according

to the principle of "utilizing local materials." Aside from relying on processing units to supply a part of needed raw materials, they have utilized waste material in the city and discarded material of large factories to carry on production, and have relied on the method of "accumulating and collecting by the masses" to practice self help. By so doing, useless things has become useful and the use of things has become multifold, thereby economizing a large amount of material wealth for society.

Regarding the organization of life, the main task is to promote collective welfare and service undertakings. The latter include the organization of mess halls, nurseries (stations), live service stations, and ships to undertake adequate distribution of commodities. They include also guidance of residents in consumption, promotion of patriotic savings, and gradual improvement of the housing conditions of residents. These undertakings have all been carried on by adapting to changes in the mass labor and production form and improvement in the collective life of the masses. They have all taken state-operated enterprises as their backbone and mass-operated enterprises as their foundation, combining them and making them supplementary to each other. Thus, a large network of welfare and services has been shaped up.

Mess halls serve as centers of collective living. The operation of mess halls, is, in general, based on the principle of "practicing collectivism for important matters and freedom for minor ones," to meet the needs of the masses as much as possible. At present, street mess halls generally set up a department providing special meals. Apart from taking meals in a group, the individual may order special dishes. He may also ask that a mess hall to cook a special meal for him or use the "public kitchen" to prepare meals himself. Special care is given to aged people, youngsters, patients, weaklings, the disabled, and pregnant women.

Promoting the establishment of nurseries is an important work in realizing collective living, as well as socialization of child education and training. With a view to meeting the needs of the masses, various kinds of nurseries including the day-and-evening nursery, day nursery, and temporary-care nursery have been established.

Life service stations are a new type of social mutual-aid organization. They afford services to the participants themselves and also to society at large, in a spirit of "every body works for me, I work for everybody," and are heartily

supported by the masses. Based on needs and possibilities, such service organizations were in accord with local conditions and are scattered in various streets. There are multiple service units. They cover general items such as repair, laundry, tailoring, barbering, and provision of bathrooms, and also special items such as helping families to manage marital and other events, and to receive or visit relatives and friends. The operation of service stations is coordinated with that of resident administration, production, organization and life. Below stations, service groups are set up for resident sections and service personnel are set up for resident subsections. Thus is a network shaped greatly strengthening relationship among the people in rendering mutual assistance in living.

The adequate distribution of commodities is an important factor in realizing planned distribution and consumption, and also a great organizational task for commercial departments in getting to the masses, relying on the masses and serving the masses. Commodity distribution is carried out in compliance with the principle of "ensuring supply to key projects, caring for special needs, putting collective interests ahead, and making arrangements for general requirements." Supplies are first provided to meet general needs; then, in accordance with the characteristics and sources of commodities, different needs of the masses, and local conditions, supplies are made to the needs of key projects, to care for special needs, and, in the case of some commodities, planned and rationed supply (distribution) is practiced. In supplying commodities, the buyer's freedom in selecting items should be respected.

Regarding the guidance of consumption to residents, the main task is to help the masses adequately arrange their living, to guide them in consumption, and to promote the practice of economy. The concrete measures are to help the masses to practice planning for making disbursements, promote the patriotic savings movement, and the social economizing movement centering on the economical use of grain and coal. The improvement of housing conditions of residents is being carried out on the basis of developing production and under the principle of "following unified plans with the State providing subsidies to the masses for construction or renovation." This is also an important task in organizing the people's economic life.

Regarding culture and education, one task is to establish an educational network, providing assistance to the masses for operating schools and spare-time educational institutions themselves; the other is to set up a cultural and health

network. Necessary medical and health institutions should be established and various cultural, recreational and athletic organizations among all levels of resident groups should be expanded. These activities should be undertaken according to the principle of "walking on two legs," i.e., using state-operated cultural and health institutions as a backbone and coordinating them with those operated by the masses.

The tasks concerning the organization of life, education and culture as mentioned above vary with needs in different localities at different times. However, the basic principles and methods of organization are the same. We should persistently enforce the mass line and develop the spirit of "the public carrying on public undertakings and the masses arranging the people's life" to mobilize and organize the masses to solve their own problems.

Comrade Mao Tse-tung said: "Many measures can be devised by social groups and by the masses. They can devise many good methods." Since the advent of the great leap forward, street residents in Chungking have started almost from scratch to organize their production and welfare undertakings. They have, in the main, relied on the Party's leadership and their own rising political enthusiasm. This fact once more proves that the mass line is the basic line for carrying out all kinds of work, and that, once we trust, mobilize and rely on the masses, any work can be accomplished. Only by following the mass line can the work of organizing the production, life, and education of the masses produce good results. Only by organizing the masses can production be better developed and the life of the people improved.

There is a great Struggle ahead

As mentioned above, organizing the people's economic life produces many effects. It involves solving problems arising from socialist transformation in cities, and reforming the thought and living patterns of people molded in old cities. Therefore, there it will require a struggle to carrying out these tasks. Comrade Mao Tse-tung, in his book on "The Problem of Correctly Disposing of the People's Internal Contradictions" pointed out: "There are two kinds of contradictions in front of us, viz. contradictions between our enemies and us and internal contradictions among the people. They are two entirely different kinds of contradictions." In organizing the people's economic life these two kinds of contradictions are also reflected. The all-people ownership economy assumes an absolute superior position in the urban areas. Street

residents are mainly composed of workers and their families. However, there are still petty handicraft proprietors, handicraftsmen, small merchants, peddlers, and other capitalist elements left over from socialist transformation and they are capable of developing capitalist influence. In addition, some landlords, rich people, anti-revolutionaries, and bad elements from the opposing classes still exist. In the meantime, there are also old habits and influences, contradictions in attitudes toward new undertakings, and backward thinking. Precisely because there are different classes in cities, struggle will always exist.

The methods employed by opposing classes to obstruct organization of the people's economic life are countless. Before starting on an organization of the people's life, our enemies launched malicious attacks, defiling collective living as "terminating family life" and collective labor as "conscription for military service". They talked like imperialists such as John Foster Dulles to incite the masses. Facts, however, have proved just the opposite. By organizing the people have been able to shatter ties between themselves and the feudalistic and capitalistic family system. They now enjoy a happy and increasingly improved life while carrying on socialist collect-work.

These unscrupulous attacks are refuted defeated by the facts.

After the residents were organized, our enemies infiltrated organizations pertaining to production and living in an attempt to destroy them. However, because of the rapid advance of mass political consciousness and the strengthening of organizations, they achieved nothing. For instance, several anti-revolutionary incidents have occurred in the street factories, nurseries and mess halls of Chieh-hsin-kang, Chungking in the past year. They were, however all discovered in time by the masses and were severely dealt with.

Small commodity producers are inclined toward capitalism and are reluctant to follow the collective road. Among them some have completely violated the laws and decrees of the government. They operate under-ground factories and transportation and make vigorous propaganda on "freedom of employment," "freedom of pricing," and "freedom of operation." Do they really want freedom? Actually, they use the name of "freedom" to cover their attempts at exploitation. For instance, they participate in collective productive organizations, but incline toward capitalism. They do some work in the day time but conspire to work on private undertakings in the evening and some-

times have even engaged in speculative, contraband, and dishonest activities. These all seriously endanger the interests of a socialist collective economy and have encountered resolute opposition from the masses by whom they have been subjected to strict supervision.

In the actual production process and life of the masses, great efforts have been made to fight for the superiority of socialist and communist ideology over the old habits and influences. In the past, because of the deep-rooted effects of the old social mode, some city residents have taken the attitude of abhorring labor, selfishness and living a loose life. As a result, regarding collectivism and the attitudes towards labor, they are unaccustomed to the new types of living and do not respect the discipline of collective life and labor. They have sought only a raise in wages and benefits and immediate interests without caring for accumulation and long-term interests. Certainly, to eliminate such influences of capitalist thinking is a long drawn-out task. Through the promotion of collective production and living, however, capitalist individualistic thoughts have already been defied by the masses and their influences have been considerably restricted. Soon, this problem will be solved.

In the course of going all-out to organize the people's economic life, a bitter struggle to reform old thoughts and habits has resulted. Those who have not participated in practical organized life still don't comprehend its significance. Influenced by the old thoughts, some still take skeptical attitudes.

(1) Some are of the opinion that the control has been too wide in scope. Organizing the people's economic life in all its phases involves adapting to changes arising from the collectivization of production. Thousands upon thousands of people now, demand a way of living adaptable to collectivization. They have already organized themselves and solved their own problems according to socialistic principles. The Party and the government, therefore, should strengthen leadership in adapting to such a new revolutionary situation. The principal problem at the present time is that some leading personnel have lagged behind the new situation, neglecting control over the production, life and education of the masses.

It is not a problem of too much control. Those who thought that control was too intensive looked at problems from old view-points and overlooked the changes resulting

from collectivization in production and the demands of the masses. They are entirely ignorant of the significance of the new life. To be sure, some of those who have posed problems are the same who are in favor of capitalism and are reluctant to follow the socialist line. This only reveals their real intention of prolonging the old pattern of production and life.

(2) Some have complained that collective life is not convenient. In actual life, only when living an isolated life would one feel inconvenienced while living a collective life abounding in mutual friendliness and merriment one would enjoy great convenience. Although people's demands are different in pursuing collective living, under the leadership and the support of the Party and the government, the mass may be mobilized so that all will maintain close relationship like living in one family, rendering mutual assistance and achieving all they require. Speaking of current service undertakings in Chungking, service organizations have already covered all sections and lanes. This has provided great convenience to the life of the masses. If such services are further extended to cover all kinds of household work, the masses would feel more convenient. Particularly important is the fact that organizing the production and life of the masses in all its phases will make possible the carrying out of large projects through common efforts and will lead to the road of abundance. Abundance means the greatest convenience while poverty signifies the greatest inconvenience. This is the basic nature of the problem of convenience or inconvenience.

(3) Some have been lingering in the old "small family pleasures" or "small family warmth" and have felt insufficient warmth in the new way of life. It should be first affirmed that with the emergence of collective living the individual family will never be a social economic unit. This is because the private household work will be taken care of by society at large following upon the expansion in scope of human living. This is not to eliminate the family relationship. On the contrary, it makes people feel more fortunate. The so-called family pleasures and warmth that prevailed in the old era is, in fact, erected on the basis of subordinating women to men under the feudal control of family heads and on the relationship of reliance on one's family in obtaining or providing pecuniary support. Such pleasures and warmth only signify that many people, especially women, have suffered a lot. Living has educated us. With the emergence of public economy, production by the masses, and the collectivization of living, there need be no disharmony within a family.

On the contrary, because of a realization of the genuine equal status of men and women, increases in the income of a family, and changes in the human spirit, many disharmonious relationships between husbands and wives and between mother-in-laws and daughter-in-laws have been eliminated, and a new atmosphere characterized by solidarity and love has emerged.

(4) Some have been skeptical about whether organization of the people's economic life can persist. Doubtlessly, this is related to whether we consider the masses capable of leading a new life. It should be pointed out that to change the people's life into a collective one in adapting to the needs of collectivization in production is based on the objective law of historical development and the urgent needs of the masses. This situation will persist and be gradually improved. Since the masses are enthusiastic about their own life, they are the real masters of their life. They have plenty of creativeness and are bold to create.

It is quite understandable that, faced with such a great transformation, people have present varied problems. Basically, this reflects that human thinking has lagged behind the new situation. Some people have looked at new matters from old viewpoints. The responsibility of the Party is to direct education toward them. We believe that, through practice the thinking and comprehension of these people will be changed.

Develop fuller and more advanced stages

Organizing all aspects of the economic life of the urban people includes adapting to the needs of developing production and the urgent demands of the masses. This will inevitably lead to fuller and more advanced development. In the meantime, this development will convince the people of the merits of unifying and organizing mass production, life and education with production as the key task under the leadership of the Party and the government. In the last ten days, following the call of the Party for organizing the people's life in all its aspects, there has been multifold increase in the establishment of various kinds of street service organizations in Chungking. At present, a high tide of mass movement in vigorously promoting the establishment of mess halls, nurseries and service units, adequate distribution of commodities, and widely advancing the cultural life of the people. In the streets of the middle section of Chungking the residents participating in collective mess halls have

increased from 70 percent of the total population in 1959 to 80 percent this year. At the end of 1959 the infants who had entered nurseries constituted only 60 percent of the total qualified infants. Now the proportion has increased to 70 percent. Particularly, owing to the collective power in organizing production and life, the residents have been vigorously promoting the "five transformation" movement (semi-mechanization, mechanization, semi-automation, automation, and the chain-transmitting system). On this basis, 1960 output value is expected to double that of 1959. This situation fully reflects that the work of organizing the people's economic life in cities has been gradually expanded towards a new stage. This is in compliance with the objective law of development of matters.

China is now in a stage of high-speed, proportional development of socialist construction. Organizing the economic life of the people in cities in all its aspects is an important part of the Party's general line for socialist construction and complies with the spirit of effecting a high-speed leap forward. The youth are most enthusiastic about their own life and particularly about a new situation in their life. Let us raise high the red flag of the thoughts of Mao Tse-tung and march on in improving our life.

WHOLEHEARTEDLY SUPPORT ORGANIZATION OF THE ECONOMIC
LIFE OF PEOPLE IN CITIES

- A NEW EVENT -

The following is a full translation of an article by Yang Hsiu, appearing in the Chung-kuo Ch'ing-nien (Chinese Youth), No.7, 1 April 1960, pp 13-14.

Unfolding recent newspapers, we first see such delightful news: many city residents merrily celebrate because women who had confined themselves to kitchen work for thousands of years are now able to leave their homes to participate in social production and get away from petty household routine while people in general have given up living within doors and have entered into a new era of collective living. These items reveal to us a good spring tiding, i.e., in China there has emerged a great new event -- an organizing of the economic life of the people in cities.

The emergence of such a great new event -- organization of the economic life of the people in cities, like the emergence of any other new event, will inevitably bring about an outcry and a hard fight between the advanced and the backward people and between the new and the old elements. Which side should you take during such an outcry and hard fight? This is an extremely serious problem facing every youth today. Shall we take the new and progressive side or the old and backward side? Shall we enthusiastically extol and support the growth of a new undertaking, fighting for its existence and progress, or take an indifferent attitude towards the new undertaking and linger in old habits and old things, blocking the advance of new ones? This is a problem deserving serious consideration and ultimate solution by every one of us. The former is an attitude taken by a Marxist and a revolutionist while the latter is one taken by a capitalist and reflects the recalcitrant conservative thought. There is no doubt that every revolutionary youth would take the former attitude.

To Take An Attitude Of Wholeheartedly Supporting Organization Of The Economic Life Of The People In Cities Requires First Fully Comprehending The Great Significance Of Such A New Undertaking.

Organization of the people's economic life in cities is a product of the great leap forward, and is an inevitable result of a revolution in its development. Following the great leap forward in production in 1958, there has been an increasing need of labor power to participate in production. Women are the main source of an additional labor force. "Women have unlimited power, bearing half of the responsibility of the leap forward." This is true in the rural areas, and also in the urban areas. From this we may understand how great is the significance of mobilizing housekeeping women to participate in the development of production and acceleration of socialist construction in China.

After the participation in production by a large number of women, there is bound to be collectivization of household labor. In other words, collective production demands an adaptable collective living, and a socialist productive mode demands a corresponding socialist living pattern. This can not be stopped or changed by any outside force. At present, the broad working masses are wholeheartedly welcoming such a new undertaking as organizing the economic life of city residents. This is a demonstration of their demand for establishing a new living pattern, and also an indication that the emergence of such a new undertaking will follow the trend of our time and comply with the needs of the people.

Organizing the people's economic life in cities enables household women to participate in production and realize socialization of household labor. This is essential to a thorough liberation of women. Seventy-six years ago, Engels pointed out: "If women are prevented from taking part in social productive labor and confined to household work, the liberation of women and their equality with men would be impossible. The liberation of women is only possible when a large number of women are able to take part in production and household work consumes only limited time." This means that elimination of the exploiting class is not tantamount to realization of a thorough liberation of women. Only after women participate in social production and part with their petty household routine can the thorough liberation of women be realized.

In view of the above, organizing the economic life of city residents is a great event affecting further development of production and the acceleration of socialist construction, the deepening of socialist revolution, the thorough liberation of women, and the promotion of Communism. Only by fully comprehending the great significance of such a new undertaking can we render wholehearted support to it, realize the mistake of regarding the organization of the economic life of city residents as only establishing mess halls and nurseries and taking an indifferent attitude toward it, and realize the mistake of regarding participation in production by worker's dependents as only the means of increasing income. If there are people who think that they have the ability to take care of their dependents and there is no need for the latter to take part in production, it only demonstrates that they are entirely ignorant of the great significance of participation in production by women.

To Take An Attitude Of Wholeheartedly Supporting The Organization Of Economic Life Of The People In Cities Requires Further Fighting With Our Old Thoughts, Consciousness, And Habits.

It is not surprising that at the beginning of changing from an old type of living to a new one some people do not feel at ease. Such non-habitualness is a temporary phenomenon and may be changed. They may gradually familiarize themselves with the new type of living and build up new habits. Human habits, in general, consist of two parts. Some habits are compatible with productive power, the development of revolution, and the direction of human progress. Some habits are not adaptable to production, the development of revolution, and the direction of human progress. The latter are those which should be eliminated following the development of revolution. The revolutionary consciousness of progressive youth is also revealed in their rapid parting with old habits and building up new habits. To hold fast to some old-time habits will make one lag behind a new situation to be rolled away in our time.

Some youth may still entertain the old-time idea about family welfare and think that only by keeping their wives and children at home and taking meals from their own kitchen can a "happy family life" be achieved. In fact, such "family happiness" is based on the suffering of women and is obtained at the price of stupefying women. On the contrary, the new

undertaking has enabled women to get away from the petty, stupefying, and troublesome household routine to achieve a thorough liberation. It has also enabled children to get intimate care at nurseries and kindergartens, thereby achieving healthy growth. Such a new life has, indeed, brought to each family member happiness far exceeding that possible from an old family. Here, the most important thing is that we should not look at the new society from the old viewpoint and think that children can not receive better care at nurseries and kindergartens than at home. In fact, in a new society relationships among the people have changed. Society often gives much better care to the next generation of children than to their own parents. Unless such a viewpoint is upheld it is impossible to develop a correct attitude towards nurseries and kindergartens.

To Wholeheartedly Support Organization Of The Economic Life Of The People In Cities Requires Comprehending That Any New Undertaking Must Pass Through A Growing Process, A Process From Low To High Achievement And From Imperfection To Perfection. To organize the people's economic life in cities is no exception. Particularly important, we should see clearly the correct direction of a new undertaking and its bright prospect. The new undertaking has already made its first step in the right direction. It must now take the second and third steps to achieve continuous advancement. With this understanding we may avoid partial criticism or even obstruction in a new undertaking and may persistently believe in it without taking an indifferent and wait-and-see attitude towards the new undertaking when the latter (including mess halls, nurseries, street factories, etc.) is in the process of advancing from imperfection to perfection. Granted that at the start of a new undertaking like an organization of the people's economic life in cities there may be weakness and imperfection, compared with the old family life, great progress has already been achieved. Our task with respect to a bright new undertaking is to make possible its gradually approaching perfection and to persistently protect and nurture it so that it may achieve a rapid growth. Follow Lenin's teaching: "We should carefully study young shoots, tenderly treating and protecting them, and helping their growth." If some people take an opposite attitude, Lenin further stated: "to scorn the weakness of new shoots and take a skeptical attitude of superficial intellectuals,-- they are actually using the means employed by the capitalist for fighting against the proletariat, protecting capitalism against socialism." This is not pretentious talk. To take a scornful attitude toward a new undertaking such as organization of the people's economic life in cities indicates a

lack of enthusiasm towards further development of production and acceleration of socialist construction. It indicates also lingering in the old pattern of living, and indifference to urgent demands of the broad masses, especially the working women. As a result, old things will get protection and the growth of new undertakings will be obstructed.

An Attitude of Wholeheartedly Supporting Organization of the Economic Life of the People in Cities is not Empty Talk. Aside from Having a Correct Comprehension of it, a Revolutionary Youth should carry on Propaganda to the Broad Masses on the Great Significance and Superiority of Organizing the People's Economic Life in Cities and its Bright Prospect, and Fight Against Backward Thoughts which impede its Development. Chairman Mao told us: "The rise of a new social system is necessarily accompanied by a loud cry. This is to propagate the superiority of a new system and criticize the backwardness of an old system." It is true for the rise of a social system. So it is with the emergence of a new undertaking. Without a loud cry by millions of people for its birth, a demand for its right to grow, and an effort to clear obstacles in the way of its progress, no new undertaking could emerge and develop.

Next, we Young People should Actively Support and Mobilize our Dependents and Relatives to Participate in the Work of Organizing the People's Economic Life in Cities. Whether the workers take an active or passive attitude has great bearing on their dependents. For instance, some dependents lack correct comprehension with respect to certain kinds of labor, especially the simple but glorious work of a service, cooking and nursing personnel. Service, cooking and nursing personnel assume a high position in socialist construction and their work has great significance in affecting the health and nurture of people in the next generation. Some women may think: "they have done cooking and cared for children in the past, now they are doing the same thing. What sense does it make?" They should be told that in the past they have done cooking and cared for children for private individuals and that now they are to do these things for a collective body, for the public, and for socialist construction. Their characteristics are entirely different from each other.

Thirdly, we Young People should Actively take Part in the Work of Organizing the People's Economic Life in Cities. We should pay attention to the difficulties and problems arising in the course of its development, actively make plans and exerting efforts toward promoting it and, without missing opportunities, take the attitude of a master contributing power to a great undertaking.

THIS PUBLICATION WAS PREPARED UNDER CONTRACT TO THE
UNITED STATES JOINT PUBLICATIONS RESEARCH SERVICE,
A FEDERAL GOVERNMENT ORGANIZATION ESTABLISHED
TO SERVICE THE TRANSLATION AND RESEARCH NEEDS
OF THE VARIOUS GOVERNMENT DEPARTMENTS.